

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

Jan 2022

Issue 7

Cover Page



The cover page of Jan 2022 issue of Vedanta Sandesh is a lovely picture of the Great Indian Bustard (*Ardeotis nigriceps*). GIB is a large bird which is found in the dry grassland areas of the Indian subcontinent, mostly in Rajasthan & Guj etc.

The GIB can attain the height of about one meter. It has a horizontal body and long bare legs and looks like a mini-ostrich. It is unmistakable with its black cap contrasting with its pale head and neck. The body is brownish with a black patch spotted in white. During the breeding season the male has a black breast band. During courtship display, it inflates a gular sac which opens under the tongue, so that a large wobbly bag hanging down its neck. The female is smaller than the male. These birds are omnivorous and breeding occurs between March and Sept.

At one time GIB was professed to be chosen as the National Bird of India, but later the Peacock won the race. It has been classified as critically endangered and now only 150 of them are left. It is a unique and beautiful creation of God, a unique heritage of Indians, and needs to be protected at all cost.



Vedanta Sandesh

Jan 2022

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Vedanta Sandesh

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विषयेभ्यः परावर्त्य
स्थापनं स्वस्वगोलके।
उभयेषामिन्द्रियाणां
स दमः परिकीर्तितः।।

Steering our both kinds of sense organs away from their respective objects and placing them back in their centers is called dama (self-control).

Vivekachoodamani - 23





Message from Poojya Guruji

GREETINGS SHOULD BE SINCERE & THOUGHTFUL

Recently someone sent a greetings to me - 'Merry Christmas, Guruji'. Obviously I too reciprocated with a Merry Christmas to that person. I also added that I pray to God that may you not only be happy but also wise. Believe me, you really need such prayers. High time you grow up and just do not go around sharing your greetings thoughtlessly, superficially and mechanically. If such a person is really serious about my merriness then they will

“Greetings should be thoughtful & sincere.”



Greetings should be Sincere & Thoughtful

greet me on occasions which are valuable to me. Such a person looks like a stupid child who blindly follows what is going on around him. Well, I am neither a Christian, nor am I inspired about their theology & philosophy, so thoughtlessly & mechanically to give these greetings to me reveals their state of mind more than anything else.

“ If greetings are not heartfelt, so will be your prayers. ”

Just as I do not greet an American on the Independence Day of India, but rather on their Independence Day. Just as I do not greet another person on my birthday or anniversary, but rather on theirs. So also greetings should be thoughtful and specific, then alone they are sincere and heartfelt, otherwise we just reveal our thoughtlessness and superficiality. Do greet a Christian on Christmas, because it matters to him. If we are not thoughtful & sincere then how will your wishes and even prayers ever be



Greetings should be Sincere & Thoughtful



effective. These things should come from your heart and understanding. When such superficial people say 'I love you', then that also doesn't mean a thing. They are mechanically saying something which they neither truly feel or mean. Half-baked feeling neither helps us nor will ever touch the hearts of others. Every moment should be lived fully, holistically and thoughtfully.

“Half-baked feelings will never touch the hearts of others.”

Well, come to think about it, I not only do not follow Christianity but rather given a choice I reject and rather denounce it. I respect and sincerely try to live a philosophy where they propound that divinity is all pervasive and is



Greetings should be Sincere & Thoughtful

fundamentally & potentially immanent in all. I would rather tell a person to see their Gods more deeply, so as to appreciate their truth as the truth of all. Hinduism tells us that my Atma is Brahman and you too are also that, so also everything else in the entire creation. On the other hand a Christian doesn't and cannot have that magnanimity, and first wants you to convert. Do you know that Christian Missionaries are given monthly targets to go out and convert people. This is there in Islam also. What a profound difference. A Christian missionary and even their priest doesn't ever see their own God in everything in the creation, least of all in the form which has been inspiring me from childhood or even ages. They rather come and denounce my God and my religion, then alone they will be able to try to convert me and complete their targets. This is fine

“Those who go around converting others, do not obviously see their Gods as the self of all. .”



Greetings should be Sincere & Thoughtful

when you sell soap or such worldly things, but how can your philosophy be such petty. How can such people ever hope that a religion which is based on pettiness and fragmentation ever bring about merriness in the world. Can't they appreciate that fragmented and petty psyche is the cause of all ills of man and their society. Obviously all this is too hi-fi for them. Swami Dayanandaji once wrote an open letter to Pope that please stop religious conversion, because conversion is violence. Obviously Pope ignored such a letter from a great teacher of Vedanta. When the agenda is numbers then obviously the goals are political, and merryness, love, brotherhood etc is all farce.

“Any religion which is based on pettiness and never bring about merriness in the world.”

Do you know that in order to motivate someone to worship Christ, where does the Christian

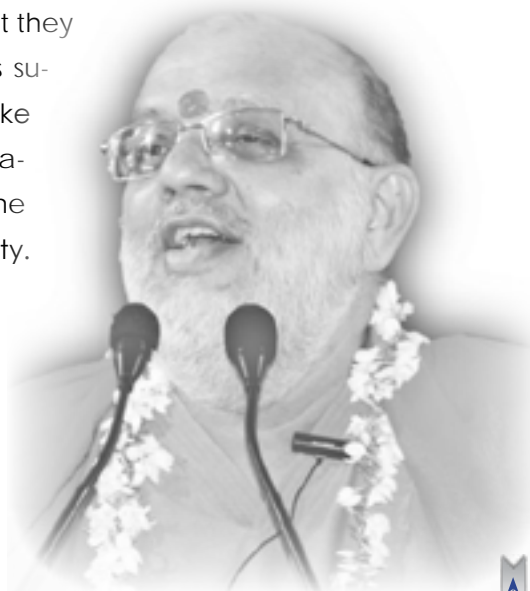


Greetings should be Sincere & Thoughtful

theology starts? They first brand you and your entire lineage as sinners and then say that your redemption is possible only by devotion and surrender to Christ. So your parents, your grand and great grand parents were all fools and sinners, but now, thanks to me, you know a way to end such a genetic error. The Sana-tan Dharma on the other hand says that we all are Children of Immortality, the basic problem is that we just do not know. Ignorance alone is the problem. Therefore ultimately we have to go deep into our identities and discover our Self to be Brahman. That alone is Moksha.

We do not want to convert anyone, but rather wish and pray that they stop seeing their own Gods superficially and discover that like every other divine manifestation they too are basically one immutable and infinite divinity.

Om Tat Sat



Vibhooti Darshan





SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 28 : -

न तु वृथा वाक्यं समुच्चार्यताम्

Do not speak any word
unnecessarily

SADHANA PANCHAKAM



angati:

The tongue in a human being has two important roles to play. One is eating food and the other is talking. In this sloka the Acharya gave us a number of tips so as to eat food mindfully. Having given us a significant guidance on becoming the Master of the rasanendriya the Acharya now goes on to suggest the control of vaagendriya-the instrument of speech. A

Sadhana Panchakam

very important quality in a student of Vedanta is 'Damah' which is 'indriya nigrah'. Becoming a Master of one's sense organs. Here the Acharya specifically speaks of the vaagendriya. The organ of speech.

“Tongue is both a Gyanendriya and also a Karmendriya.”

The sense organs function with the mind and intellect behind it as the Master. A person's speech is a reflection of one's intellectual convictions and the state of mind. When Sri Ramji met Hanumanji for the first time, Bhagwan Rama got an introduction to Hanumanji's personality by Hanumanji's speech alone. Hanumanji's speech was so thoughtful, poised and cultured that Bhagwan Rama said to Laxmana - O Laxmana! this person is a knower of



Sadhana Panchakam

“Proper speaking reveals ones wisdom & culture.”

all the Vedas. It was with his art of speech again that Hanumanji won the faith and confidence of Sitaji when Hanumanji first found Sitaji in Ashoka Vatika in Lanka. Speech is such a powerful tool that it can either take a relationship to great heights or it can become instrumental in causing the war of Mahabharata.

Speech without thoughtfulness is a reaction given out due to strong likes and dislikes. Most of us speak on the basis of various conditionings in the mind and therefore often we face



Sadhana Panchakam

the wrath of the opposite person or suffer a sense of guilt within ourselves. Often people blabber meaninglessly in the disguise of showing their happiness or have a tendency to gossip over various things happening around in the neighbourhood, in society, in the media etc. One must understand that all such types of indulgence is a waste of time and energy, inviting a distraction in the mind, making way for unnecessary thoughts and impressions in the mind. Therefore the Shastras very significantly speak of speech as a tapasya. In the Geeta, Bhagwan Sri Krishna explains tapasya at three levels of body, mind and speech. Tapasya at the level of speech is called as the 'Vaangmaya tapa'.

“Speaking properly is vaangmaya tapasya.”



Sadhana Panchakam

We are the masters of our mind and sense organs. A wise person, a sadhaka is one who uses the tool of speech very thoughtfully. In fact it is always more beneficial to be a good listener than to always be desperate to talk. The best way a sadhaka can use his sense of speech is to absorb himself in the study of the scriptures, in chanting of vedic mantras, the Geeta and other stotras and bhajans and while sitting in the company of others one should discuss only such things that do not pollute the mind but enrich us with good knowledge.

“ Good speech enriches the mind. ”

The scriptures give us four tips on how we can be the Masters of our speech and keep our mind pure and quite.

1. Satyam vada: Speak the truth alone. Do



Sadhana Panchakam

not lie.

2. Priyam vada: Speak that which does not hurt the other person.

3. Hitam vada: Speak only in the good intentions of others.

4. Mitam vada: Communicate more in less words. Avoid unnecessary blabbering.

In this manner cultivating a sattwik and knowledgable mind and then translating it into one's speech is one of the good qualities of a student of Vedanta.



Mail from Poojya Guruji

The Question:

Q: What is the meaning of the word
'triputi' ?



MAIL FORM POOJYA GURUJI

ari Om.

The literal meaning of the word 'triputi' is a triad, or a set of three. In every experience there are three components. 1. 'I' the 'Experiencer'. 2. An 'Object of Experience', and 3. The final 'Experience'. This triad is seen in all kinds of experiences, be it seeing, eating, doing, knowing, meditating, etc.

“Triputi stands for the three components of any experience.”



Mail from Poojya Guruji

Our entire life is all about 'I' the experiencer, looking forward to extricate some experience from some object - and this goes on throughout our lives. The experiencer is a conscious living entity, while all objects are inert and perishable entities. A samsari or the so-called ignorant person is one who is not aware of the basic play of these three components, but, even without ever inquiring about them, has a strong belief, that there is something fundamentally lacking in 'I' the subject, and furthermore, this lack can only be effaced by the acquisition or experience of some extraneous object. On the contrary, a student of adhyatma soon realizes that the secret of true fulfillment lies in deeply appreciating the truth of all these three components. All our individualities are nothing but our present and imaginary understanding about the subject, the experiencer. Such is the perception that its resultant effect is 'endless' seeking throughout our lives.



Mail from Poojya Guruji

“**T**riputi is like a dance of Shiva, wherein one alone is manifesting in three unique ways.”

The knowers of truth lovingly tell us that our present understanding of these three components is wrong. Only when we dive deeper into the truth of triputi, then we realize that the truth is just beyond all our imagination, and we can only say that we were living in a self-created dream-world. Another mind-boggling realization happens is that the truth of triputi is basically one immutable reality. Triputi is like a dance of Shiva, wherein one alone is manifesting in three unique ways.

Love & om

Gurujin ॐ





Gita Reflections

Gita Ch. 18 Sloka 67

Swamini Samatananda

Gita Reflections

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशूश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

(Gita Ch 18 / Shloka 67)

Geeta should never be taught to those who are not austere, nor to the one who has no devotion, nor to the one who is not really interested to know, nor to the one who keeps busy finding faults.

(Gita Ch 18 / Shloka 67)



GITA REFLECTIONS



In Chapter 18 of the Bhagwad Geeta having concluded his message to Arjuna in sloka 66 wherein Sri Krishna says - Abandon all super-imposed dharmas, simply surrender unto me alone. I shall liberate you from all sinful reactions; do not grieve. Bhagwan then goes on to sing the glories of the song of his heart-the Bhagwad Geeta. Sri Krishna in this sloka points



Gita Reflections

out four qualities, which if are not present in a person, then he is an undeserving student of any knowledge. Thus by counting the absence of the four qualities Sri Krishna is implying that only if a person has these four qualities then alone he is a qualified student of the Geeta. What are these four qualities let us see in the following sloka.

“Geeta should never be taught to those who are not austere.”

Idam te naatapaskaaya: This Geeta Shastra should never be taught by you to those who are not austere, meaning, have no control over their body & mind. For a person who has moksha as his goal in life then all his sadhanas are dedicated towards that goal. Moksha is not a goal that is achieved by some kind of action, but moksha is a state of subjective awakening, by knowledge alone. It is a state



Gita Reflections

of seeing oneself as a limitless, self-fulfilled being. But Self knowledge too is only possible when one has a pure mind, a mind free of all self-centric conditionings, an integrated and subtle mind. This state of a pure mind is only possible through 'tapas'. Tapas here means the potential to tune the body and mind so as to make it compatible for knowledge. One has to have a strong will power, a strong self-control to overcome all such habits and tendencies that may create an obstacle in the process of learning. It may be as simple as waking up early for one's sadhana, serving the Guru and to the level of bringing about an integrated, open and focussed mind for shravan. Only when a person has a strong desire for the knowledge of the Geeta and other Scriptures then alone one will be disciplined and tirelessly work for it. This is tapas. Tapas

“Tapas means the potential to tune the body and mind so as to make it compatible for knowledge.”



Gita Reflections

shows a commitment to put effort to equip oneself for knowledge. So Bhagwan here implies that a person who does not have a serious desire for this knowledge he will be unable to practise any sadhana to bring about a required mindset, that will prepare him for this upadesha. Therefore he is an undeserving student. So do not ever share this knowledge to an 'atapaskaaya'.

“This knowledge should never be taught to those who have no devotion.”

Na abhaktaaya kadaachana: This knowledge should never be taught to those who have no devotion.

Devotion to Ishvara is the primary phase in any sadhaka's spiritual journey. Devotion is that unconditional love for the Lord that forms the locus of performing actions selflessly and then



Gita Reflections

acquiring knowledge too. Initially one's journey begins by having faith towards the very existence of God. Having faith that there is an intelligent cosmic power who has created this world and who is sustaining it too. Such a creator-'Ishvara' also pervades his entire creation. To be blessed with devotion one needs to have some knowledge of the Lord. As such a devotee with some basic understanding of Ishvara, continues to live his worldly life wherein he is confronted with various ups and downs, various dual situations and struggles in life, but now his strength and inspiration comes from Ishvara. Secondly, at such times when one finds it difficult to deal with the dualities of life, when one is shattered with grief due to indecisiveness, there are some punyatmas, meritorious ones who also wish to know the truth of life, they wish to know the art of righteous living. These devotees then turn to our Scriptures like the BhagwadGeeta and men of



Gita Reflections

wisdom who can teach them the knowledge of the Geeta. Such devotees who have faith and devotion towards the Lord and the Scriptures, they alone are the deserving students of the Geeta. Other devotees are satisfied by being blessed with worldly conveniences. So Bhagwan here says to Arjuna, na abhaktaaya kadachana...this knowledge should never be taught to those who have no devotion.

Na cha ashushrushave vachyam: Nor to the one who is not desirous of hearing this upadesha. 'Shushrusha' means a having a deep interest in the study of the Scriptures. Shushrusha is generally used in the meaning of service, so serving one's Guru is shushrusha. But the real word meaning of shushrusha is 'shrotum iccha' the desire to listen to Scriptural knowledge. If in case this desire is not there then sharing this knowledge to such a person will firstly be a disrespect to this knowledge and it's tradition, as the listener himself has no value for it.



Gita Reflections

Secondly, this upadesha will be a burden for him. Just as we sometimes out of our value and excitement for this knowledge bring some friends and family for the discourses but then come to see how distracted and uncomfortable such people are. That knowledge which is a great blessing for us becomes a suffering for the disinterested ones. So it is better to not waste one's time and effort by sharing this knowledge with the undeserving one.

Na cha maam yo'bhyasuyati: Nor to the one who finds fault with 'Me'.

Faith towards the Scriptures and the Guru is an utmost prerequisite for a qualified student. In fact Shraddha is a quality of a qualified student mentioned in the Scriptures. When a person is ignorant about something, then faith alone is the crutch to take the first steps towards it. Just as going to a Doctor primarily requires faith. We are totally ignorant about the possible disease that we may have as well as the treat-

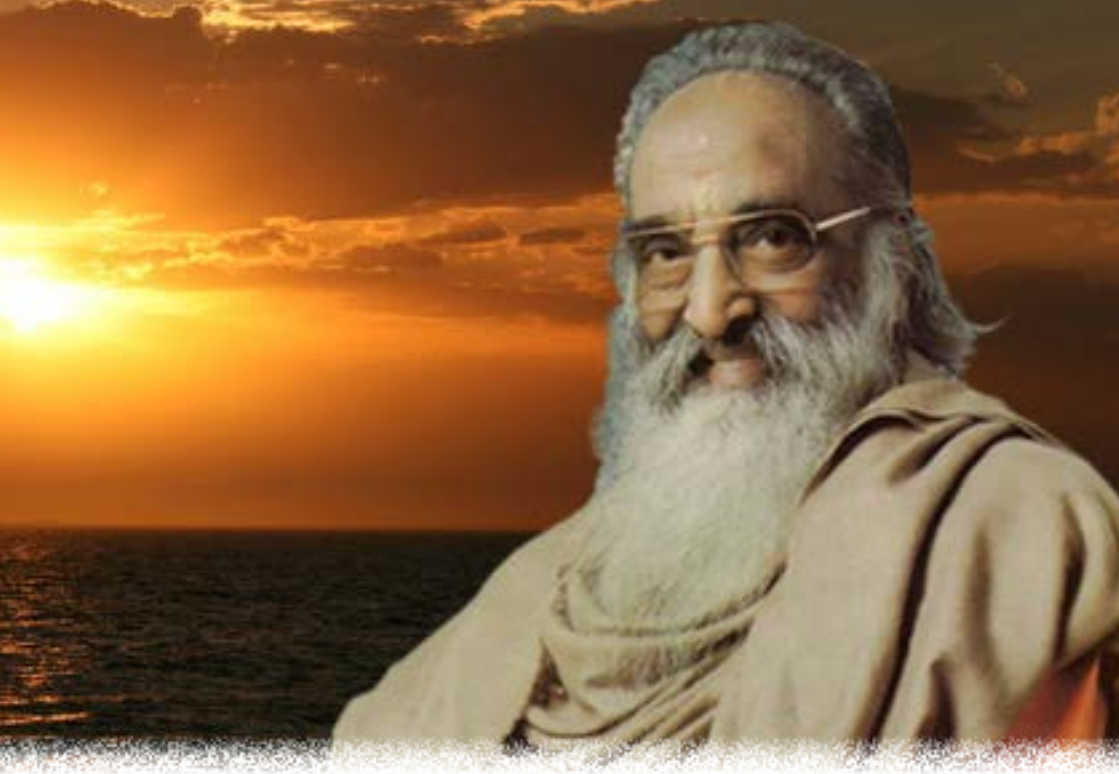


Gita Reflections

ment for it but we can only be cured when we have faith in the Doctor. Similarly this is applicable in this knowledge too. So any one who shows a skeptical attitude or finds faults with the teachings of the Guru or the Scriptures is an unqualified student. Here Bhagwan Sri Krishna is the Guru who is the Divine Paramatma Himself. His teachings are the valid means of knowledge which reflect the knowledge of the Vedas. Yet, this is the beauty of our Vedic tradition that total freedom is given to the student to raise one's doubts and clarify them through a healthy interaction with the Teacher, as is seen here too in the case of Arjuna, but the basic shraddha or faith should not be missing. It is on this foundation alone that the entire sequence of knowledge will be built up.

Thus this sloka gives us an insight into the prerequisite qualification of a student of Geeta.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
The Classification of Actions



THE ART OF MAN MAKING



One of the most effective of all scientific means of investigation is the analytical method employed in all serious studies. In Geeta also, as in the Upanishads, the Acharya employs this method of observation and study very exhaustively. Earlier we found it used in classifying mankind upon the basis of his psychological inclinations and intellectual values. Here in this portion Krishna takes up man's work and exhaustively analyses and rearranges it to



The Art of Man Making

distinguish it into different possible types.

The theme is not easily and readily available for analysis. For, explains Krishna, Even the sages are bewildered as to what is action and what constitutes inaction. I shall therefore, tell you what action is-understanding which you will be freed from evils. It is indeed hard to define action-can a mere movement of the limbs be action? Then even animals act-nay, can't we say even trees act-why, during land-slides, can't we even say inert stones act?

“By understanding action, you will be freed from evils.”

These do not constitute action as we know it-else we have to attribute action to rivers and oceans-nay, even to moving vehicles and passing clouds! This is not, certainly, what we mean by “action” .

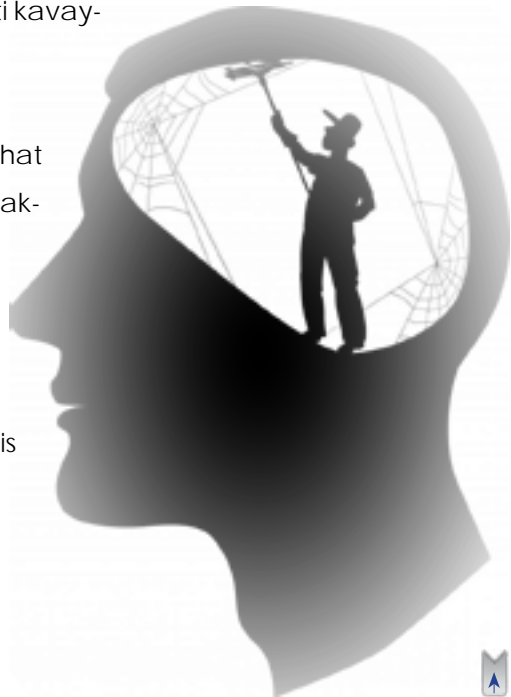


The Art of Man Making

Similarly, what is inaction? Is sleep inaction? Can a man who is merely sitting down quite, without moving his physical limb, be considered as an example of inaction?

In fact, it is not easy to define precisely what constitutes action and what is inaction. Is inaction the same as actionlessness (akarma)? The Lord admits that even the subtle thinkers of our scriptures, the great Rishis, appear to have been bewildered by this problem (kim karma kim akarmeti kavay-pyatra mohitaaha).

“Therefore I shall tell you what action is” (tatte karma pravakshyaami). Later on we shall have a very exhaustive indication of what constitutes true action. By thus understanding clearly what is



The Art of Man Making

true action, we shall learn to act rightly and thus protect ourselves from slipping into inauspiciousness, which wickedness always brings (yaj gyatva mokshyase ashubhaat).

When actions are not properly persued the results wil be sad and tragic, and such pains and pangs brought about by wrong actions, provide not only individual sorrows but also the calamitous agonies under which the world constantly heaves and sobs. The wrong ac-

“Wrong & evil actions can bring lot of sorrow to many.”

tions of even one individual can often bring about disaster and sorrow to many around him. When in an entire community of people, each lives irresponsible excesses, in passionate corruption, in self-insulting immoralities,



The Art of Man Making

they invoke but a life of cruel tensions, tragic disintegrations, mutual deceptions and total downfall. By understanding the structure and composition of all enduring noble actions, we shall avoid much of our personal sorrows and many of the national and international tragedies (yaj gyatva mokshyase ashubhaat).

“Study of actions cannot be exhaustive, unless we carefully note all shades of actions.”

Such an elaborate study cannot be exhaustive unless we carefully note all shades of actions. Hence Krishna points out, We must carefully note what is ‘enjoined action’. What is forbidden action’ and what is actionlessness’; the nature of action is indeed imponderable. The Lord himself admits that the shades of distinctions into which actions can fall are too subtle for a quick survey and an easy study.



The Art of Man Making

There are actions which are enjoined in our scriptures-which are noble and should be pursued as our dignified higher duties. There are also actions which are condemned by the Shastras, and therefore forbidden. They are actions springing from our lower urges and which demean our evolutionary status and cultural dignity. They are self-insulting actions prompted by our ego and its passions.



We must thus clearly discriminate and understand actions that lift us in our evolution-the "enjoined actions", as distinctly different from actions which pull us down



The Art of Man Making

to a lower rung in the ladder of evolution-the “forbidden actions”. (karmano hyapi boddhavyam, boddhavyam cha vikarmanah). Similarly, we must also learn to distinguish what constitutes “actionlessness” (akarmanashcha boddhavyam).

. From the study of the mechanism of actions we had already seen that Vasanas at the intellectual level generate our “desires”, which at the mental level manifest as thoughts” which again, at our physical level in the world outside, express as “actions”. We also found that the quality of our thoughts and actions ultimately depends upon the quality of our vasanas, the unconscious urges that lie in the deepest recesses of our personality. You will also remember we pointed out that he,

“Actionlessness” is not mere idleness.”



The Art of Man Making

in whom all Vasanas have been exhausted , is described to be in a "desireless" state, or in a "thoughtless" state or in an "actionless" state.

This actionless state", reached when the ego is completely merged in the experience of the Infinite Self, when the individuality ends its sense of separate existence and awakes to live in Universal consciousness-this state of God-realization- is indicated here by Krishna as "actionlessness" (akarma).

Even while the physical, mental and intellectual equipments are involved in their respective fields of activity the realized man of perfection finds himself not involved at all in these actions, and is in the divine state of actionlessness (akarma).

What exactly is this state? Listen how Krishna



The Art of Man Making

explains it. he who sees 'actionlessness' in action, and action in 'actionlessness', he is the intellegent among men; he is fully integrated personality-he is the true doer in all actions everywhere. An individual is in action (karman-ah) when he, identified with his body, functions with ego and egocentric desires: with the "I-do mentality". In all such actions Vasanas are formed and the 'doer' gets more and more entangled with the fetters of the newly forged Vasanas. When an individual, identified with the infinite Self, functions without ego and egocentric desires, with the "equipments-function, not-I mentality", then he is in pure "actionlessness" (akarmani).

He who sees "actionlessness" in action" (karm-ani akarma yah pashyet) and full "action" in "actionlessness" (akarmani cha karmani)-he is the inelligent among men" (sa buddhimaan manushyeshu)-"he is a fully integrated person-



The Art of Man Making

ality" (sa yuktaḥ)-"he is the true 'doer" in all actions everywhere" (kṛitsna karma kṛit).

There seems to be, at first, a palpable contradiction in the statement "one who sees actionlessness in action". A little quiet reflection clears the natural inner confusion. Supposing you are travelling in a car at 60 miles an hour. Now you, conditioned by the moving car, are "moving" at a speed of 60 miles an hour. But you yourself are not moving: you are "sitting" in your seat comfortably. Now we can say "he who sees "moving" as 'sitting'-and sitting' as 'moving' is the most intelligent one". In the same way Supreme Consciousness "riding" in the equipments of body-mind-intellect is the ego....the ego is engaged in "action".... while the Supreme Consciousness "riding" in that which is all pervading, by itself, is not involved in any action-and so is ever in a state of pure 'actionlessness". He who sees himself even in



The Art of Man Making

actions as unaffected and actionless and he who realises that to be thus in a state of actionlessness is itself the noblest task in life, the greatest action in the world, he is the most intelligent among men.

This subtle perception cannot come to one unless one is fully integrated at once at all levels of one's inner personality (yuktah).

And he who hasm, in his perfect inner harmony, the vision to experience the state of actionlessness even when the body is engaged in actions, he has experienced the Self, the life infinite. As such he becomes the very Life everywhere: the doer of all actions everywhere.



Jivanmukta

Wandering In Himalayas

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Chandannath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA



ven as a bird, tied to a post, flutters about here and there and failing to find a foothold elsewhere returns to the post, jiva, having experienced while waking or dreaming, pleasure, and pain according to its own karma, returns to Brahman as the sole refuge. Thus the period of sushupti (deep slumber) is the period of reunion with the Paramatma. That "object with which the jiva becomes one in slumber, is Brahman, the eternal Material Cause of the



Jivannukta

Universe. All movable and immovable objects have their origin in Brahman. During the period of Preservation, they depend upon Brahman for their existence. During the period of Dissolution, they merge with It. Such is Brahman and it is infinitely subtle.

That alone is the one real thing that exists at all times, past, present and future. Even as the clay gives shape to the conceptual pitcher. Brahman supplies the forms to the Conceptual Universe. " That thou art, O Swethaketu, Yourself is Brahman ! Brahman is yourself, there is no Brahman other than you.

The bees collect particles of nectar from the flowers of different kinds of trees and produce honey. Once those particles are blended to form honey it is impossible to identify the constituent particles. Just as clay is the essence of the imaginary pot. Brahman is of the imaginary world.' Similarly living beings enter Brahman in



Jivannukta

deep sleep, death and dissolution but as they become one with It, they do-not-know, " I am now one with Brahman. Though Living beings attain Brahman in' deep-sleep day after day, they do not know that they are in Brahman and Brahman is So, whether it is man or tiger, lion or boar, worm or a fly when it returns to consciousness, it appears in the same form and with the same tendencies as it had while it dropped off to sleep. " O Swethaketu, That will thou art, O Swethaketu, you are that Brahman which all living beings unconsciously enter everyday.

That 'Brahman is nothing different from you Various rivers such as the Ganges, the Godavari and the Sindhu empty themselves into the sea and become one with it. From that moment it is impossible to distinguish them. In the same way, all living beings reach the Undivided Reality and when they return to the



Jivannukta

earth, they do not know that they are coming from that Reality. " O Swethaketu, That thou art; O Swethaketu you are that eternal Brahman ; that Brahman is yourself"

O dear son, if you strike at the root of this big tree with an axe, if the root is alive, you will find its juice oozing out of it ; if you strike at the middle, if the middle portion is alive, you will again find its juice exuding Cut at the top, the same thing happens. This mammoth tree is full of life and so it draws up water, etc , through its roots and leads a merry life But if a branch of this tree dies, it gets dried up Whichever branches get dried up, fall off one by one.

So It is clear that when the body departs, body gets destroyed. But it is the body alone that perishes, jiva never does " O Swethaketu, That thou art, O Swethaketu- that jiva IS Brahman, that Brahman is yourself,



Upadesh Saar Camp

उपदेश सार शिविर

१ से ६ मार्च २०२२ (एक दिवसीय आचारसीय शिविर)
१ मार्च महाशिवरात्री महोत्सव / २ से ६ मार्च शिविर

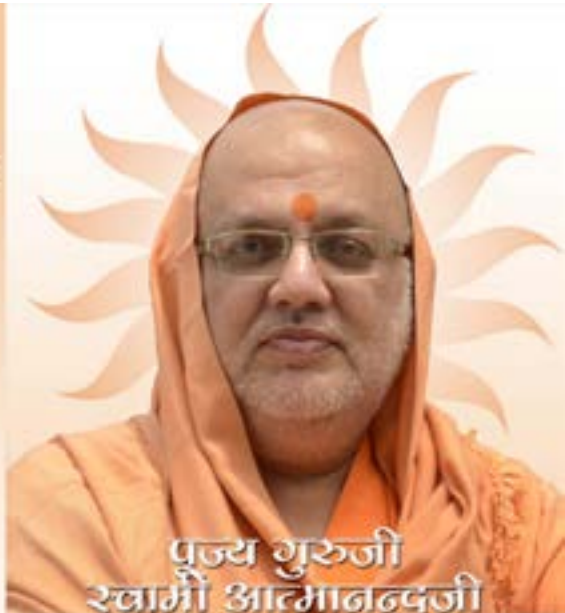
प्रवचन विषय:

उपदेश सार

शिवपुराण अन्तर्गत, शिवजी का
अस्त्रालु तपस्विनियों को
तत्त्वज्ञान का उपदेश



ध्यान, प्रवचन,
पूजा, श्लोकपाठ, भजन,
परिचर्चा एवं प्रश्नोत्तर



पूज्य गुरुजी
स्वामी आत्मानन्दजी

एवं आश्रम के अन्य स्वामिनीजीओं के साथ

वैदान्त आश्रम

ई / २९४८, नुवामा नगर, इन्दौर

website : www.vmission.org.in / vmission@gmail.com / Whatsapp & Contact - 7000561958 / 9329467329

Subject to Covid situation



STORY

Section

GAJENDRA MOKSHA

There was once an elephant named Gajendra who lived in a garden called ?tumat which was created by Varuna. This garden was located on Mount Trikuta, the “Three-Peaked Mountain.” Gajendra ruled over all the other elephants in the herd. One day as usual he went to the lake near by to pick lotus flowers to offer prayer to Lord Vishnu. Suddenly, a crocodile living in the lake attacked Gajendra and caught him by the leg. Gajendra tried for a long time to escape from the croc-

Gajendra Moksha

codile's clutches. All his family members, relatives and friends gathered around to help him, but in vain. The crocodile simply would not let go. When they realised that 'death' had come close to Gajendra, they left him alone. He trumpeted in pain and helplessness until he was hoarse. As the struggle was seemingly endless and when he had spent his last drop of energy, Gajendra called to the god Vishnu to save him, holding a lotus up in the air as an offering.

Hearing his devotee's call and prayer, Vishnu rushed to the scene. As Gajendra sighted the god coming, he lifted a lotus with his trunk. Seeing this, Vishnu was pleased and with his Sudharshana Chakra, he decapitated the crocodile. Gajendra prostrated himself before the god. Vishnu informed Gajendra that he, in one of his previous births, had been the celebrated King Indradyumna, a devotee of Vish-



Gajendra Moksha

nu, but due to his disrespect to the great Sage Agastya, he had been cursed to be reborn as an elephant. Because Indradyumna had been devoted to Vishnu, the god had him born as Gajendra and made him realize that there is something called Kaivalya which is beyond Svarga and Urdhva Loka, the realm of the gods. Indradyumna could attain Moksha finally when he (as Gajendra) left all his pride and doubt and totally surrendered himself to Vishnu.

The prayer made by Gajendra on this occasion became a famous hymn in praise of Vishnu called the Gajendra Stuti. This hymn was later inducted as the first and foremost hymn of the Vishnu Sahasranama (1,000 names of Vishnu).





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS

Inaugural Deep-praywan



Geeta Jayanti Celeb at Footi Kothi



ASHRAM NEWS

*P. Guruzi
welcomed*



*Agrasen
Dhaam*

Footi Kothi



ASHRAM NEWS

*Inaugural
Session
Discourses*



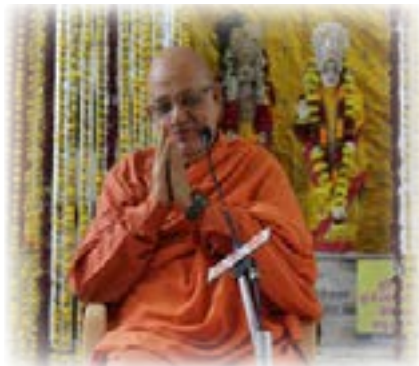
*FootiKothi,
Indore*

12th Dec 2021



ASHRAM NEWS

Geeta Discourse at Geeta Bhavan



ASHRAM NEWS

Geeta Discourse at Geeta Bhavan



ASHRAM NEWS

Geeta Discourse at Geeta Bhavan



ASHRAM NEWS

Geeta Jayanti Celebration



ASHRAM NEWS



*Poojya Guruji doing
Puja of Bhagwan Sri
Gangeshwar Mahadev*



ASHRAM NEWS

15th Dec
2021



*All Shishyas
seeking
blessings*



ASHRAM NEWS



Seeking Blessings



ASHRAM NEWS



Shiv-Duja by Harsh Vardhan Jajoo



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Dec 15 - 2021 / Birthday Celebrations



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*Param Pujya Gurudev
Swami Atmanandaji*



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*Devotees offering
respect & Best Wishes.*



ASHRAM NEWS



Prayers before the program.

ASHRAM NEWS



Cake cutting with children



ASHRAM NEWS



A lovely Bhandara was organized



ASHRAM NEWS

Dec
2021



*Welcoming
the advent
of Winter*



ASHRAM NEWS



Bon fire



With hot dinner



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Celebrating Winters



ASHRAM NEWS



Jokes by Manohar - Laughter galore



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Darshan of Pitareshwar Hanuman



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*Astro
Photography
Session*



In Bhopal



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*Manifestation
of God*



ASHRAM NEWS

Glories of God



Ashram & Mission Programs

Upadesh Saar Camp @ Vedanta Ashram

1st to 6th March 2022

1st March - Maha Shivratri

2nd to 6th Mar - Camp

Ongoing Program

Prerak Kahaniyan

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Atma Bodha

Published regularly in [VDS group](#) on Facebook



INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- ~ Atmabodha Pravachan
- Sundar Kand Pravachan
- ~ Prerak Kahaniya
- Ekshloki Pravachan
- ~ Sampoorna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampoorna Gita Pravachan
- ~ Atmabodha Lessons

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